THE SCHOOL OF VERTUE. AND Book of Good Nurture; teaching Children and Youth their Duties.

Newly perused, corrected and amended.

Hereunto is added

A brief Declaration of the *Duties of Each Degree.*

ALSO

Certain Prayers and Graces:

Compiled by *R. C.*

If thou wilt be counted virtuous and holy,
Despise not good counsel, but rebuke folly.

London, Printed for *J. Wright* at the Crown upon *Ludgate-hill*, 1677.

The Preachers Counſel to Parents and Maſters.

R egard the ſoft and tender youth,
O Parents of your Children dear,
B e unto them in faith and truth
E xamples manifeſt and clear.
R emember, if the Children halt,
T he Tutors chiefly are in fault.

C ontroul them wiſely with the tongue,
R eform them juſtly with the rod,
O ut of their hearts while they are young,
W e'd all abuſe offending God:
L et Vice in them, have ſmall abode.
E xhort, reprove, and reprehend
Y our Children, that they may amend.

The Author's Name in Virdict.

Say well ſome will abuſe
by this my Labour,
Every one yet
will not ſay the ſame,
Among the good
I ſhall find favour.

God forgive them
that do me blame,
Each man I wiſh
whom I offend,
Rightly to Read me,
and their faults amend.

Thc

Anna Seager

The *School* of *Vertue.*

Erſt in the morning,
when thou doſt awake,
To God for his grace
thy petition make,
This Prayer following
uſe daily to ſay,
Thy heart lifting up,
thus doſt thou pray.

Morning Prayer.

O God, from whom
all good works proceed,
To thee we repair
in time of our need,
That with thy grace
Thou wouldſt us endue,
Vertue to follow,
and Vice to eſchew.
Here this our requeſt,
and grant our deſire,
O Lord moſt humbly
we thee require.

This day us defend,
that walking aright,
We may do the thing
allowed in thy sight;
That as we in years
and body do grow,
So in good vertues
we may likewise flow,
To thy glory, O God,
and joy of our Parents,
Learning to live
after thy Commandments:
Flying from sin
and all kind of crime,
Applying our Works,
not losing our time.
That we may go forward
herein well doing,
In this vail of misery
unto our lives ending.
That after this life
here transitory,
We may attain
unto greater glory,
The Lords prayer then
see that thou recite,
And keep this good order,
each morning and night,

How to order thy self when thou riſeſt, and apparelling thy body, Chap. 1.

FLy ever ſloath
and overmuch ſléep,
In health thy body
thereby thou ſhalt kéep.
Much ſléep ingendreth
diſeaſes and pain,
It dulleth the Wit,
and hurteth the Brain,
Early in the morning
thy bedding forſake,
Thy Garments put on,
thy ſelf ready make.
To caſt up thy Bed
let it be thy part,
Elſe may they report
that beaſtly thou art:
For ſo to depart,
and let the ſame lye,
Is neither handſome,
nor yet mannerly.
Down from the Chamber
when as thou ſhalt go,
Thy Parents ſalute thou,
and the Houſhold alſo.

Thy

Thy hands see thou wash,
thy head likewise keam,
And in thy apparel
see torn be no seam;
With thy Cap fairly brusht,
thy head cover than,
Putting it off
in speaking to any man.
Cato doth Counsel thee
thy elders to reverence,
Declaring thereby
thy duty and thy obedience.
Thy Shirt-coller fast
unto thy neck knit,
Comely thy Cloathing
about thee make fit.
Without thy Girdle
abroad do not go;
Thy hose clean rub,
and thy shoes wipe also.
A Napkin see that
thou have in readiness,
Thy Nose to cleanse
from all filthyness.
Thy Nails if need be
see that thou pare,
Thy Ears keep clean,
thy teeth wash thou fair.

If ought about thée
chance to be torn,
Inform thy Friends
how it is worn;
That new for thée
they may provide,
Or mend the old
in time being spide.
This done, thy Satchel,
and thy Books take,
And to the School
hast do thou make.
But ere thou go,
with thy self fore-think,
That thou take with thée
Pen, Paper, and Ink:
For these are things
for study necessary;
Forget not then
with thée them to carry.
The Souldier preparing
himself to the field,
Leaves not behind him
his Sword or his Shield;
No more should a Scholler
forget foolishly
What at the School he must occupy.

These things thus had,
straight take thy way
Unto the Schol
without any stay.

How to order thy self in going by the streets. and in the School.

Chap. 2.

IN going by the way, and passing the street,
thy Cap put off, and salute them thou mee
In giving the way to such as pass by,
it is a point of civility.
And if thy way fortune so for to fall,
let it not grieve thee thy fellows to call.
When to the Schol thou shalt resort,
this Rule mark well I thee exhort: (enc
Thy Master there being, salute with all rever
declaring thereby thy duty and obedience:
Thy fellows salute, in token of love,
least of ungentleness they do thee reprove.
Sit down in thy place thy Satchel untie,
thy Bwks take out, thy Lesson apply:
All things seem hard, when first we begin,
yet labour and diligence at last do them win.
We ought not to reckon and count the thing ha
that bringeth pleasure and joy afterward:
Learn in thy Youth, for it is most true,
it will be too late when age doth ensue.

Dede

Deeds that deserved fame and great praise,
buried we see had been in old days.
If Learning had not brought them unto light,
and set them abroad in all peoples sight.
Apply thy mind to Learning and Science,
for Learning indeed will be thy defence.
Nothing to science compare we may well,
the sweetness whereof doth all things excell.
And Cato the wise, this worthy saying hath,
that man wanting learning is an image of death
The root of learning most bitter we deem,
but yet the fruits most pleasant do seem.
Then labor for learning while here thou shalt live
the ignorant to teach, and good example give:
So shalt thou be thought a Member most worthy
the commonwealth to serve in time of necessity.
Experience doth teach, and shew to thee plain,
that many by vertue to honor attain,
Which were of Birth but simple and base,
such is the goodness of Gods special grace:
For he that to honor by vertue doth rise,
is double happy, and counted most wise.
If thou doubt any thing, desire to be told:
no shame to learn be thou never so old.
Ignorance doth cause great errors in us,
for want of knowledg doubts to discuss.
Then learn to discern the good from the ill,
and such as thee warn, bear them good-will.

When

When from the School ye shall take the way,
orderly go ye, two and two in array,
Your selves matching as meet as you may,
Then men in beholding may well of you say,
In commending those your mannerly ways,
which needs must sound to your great praise:
Not running on heaps as do swarms of Bees,
as at this day now every man sees;
Not ulling, but refuling such idle toys,
as are commonly used in these days by Boys,
As whooping & hollowing as in hunting the Fox,
that men in hearing deride them with mocks.
This foolishness forsake, this folly eschew.
and for your own praise, mark this doth ensue.
In going by the way neither talk nor jangle,
gape not nor gaze not at every new fangle;
But soberly go, with countenance grave,
humbly your selves to all men behave.
Be free of a Cap, and frank of a knee,
and beloved of all men be sure thou shalt be.
Be lowly and gentle, and frank of mood,
that men cannot chuse but speak of thee good.
In passing the street do no body harm,
use but few words and thy tongue do thou charm,
Then may men see that grace in thee groweth,
from whence every grace abundantly floweth.
When thou art come where thy parents do dwel
thy leave there taking, bid thy fellows farewel

The

The house then entring, in thy Parents presence,
humbly salute them with all true reverence.

How to behave thy self in sitting at the Table, Chap. 4.

WHen down to the Table
thy parents shall sit,
In place be ready
for the purpose most fit;
With sober countenance look them in the face,
thy hands holding up, thus begin thou Grace.

Grace before Meat.

GIve thanks to God (with one accord)
for that shall be set on the board;
And be not careful what to eat,
to each thing living the Lord sends meat,
For God he will not see you perish,
but will you feed, foster, and cherish,
Take well worth what he hath sent,
and at this time therewith be content,
Praising God, Amen.

As treatable speaking as thou art able,
For their understanding that sit at the Table,
Grace being said, low courtesie make thou,
And mannerly say, Much good may it do you.

Of

Of stature if able thou be,
to serve at the table it shall become thée,
In bringing to it such meats as shall néed,
for thy Father and Mother thereon to feed:
Dishes with measure thou oughtest to fill,
else maist thou chance thy service to spill
Upon thine apparel, or else on the cloth,
which for to do, would anger them both.
Spare Trenchers & Napkins have in readiness
to serve at the table, if there come any Guests.
Have a quick eye that nothing do want,
of necessary things see there be no scant.
As of bread and drink, provide thereof plenty,
the voider with bones see oft thou dost empty.
At hand be thou ready if any do call,
to fetch or take up if ought chance to fall.
When they have done, then ready do thou make
the table up fair in order to take;
First the Salt see then thou do cover,
having by thee either one or other,
Who from thy hands all things may convey,
as from the table thou shalt take away.
A Voider upon the table then have,
the trenchers and napkins therein put to save.
The crumbs with a napkin be careful to sweep,
at the tables end in a Voider them keep;
Then before each man a clean trencher lay,
the best serving first, the rest in array,

Then

Then Cheese with Fruit on the Table set,
Biskets or Cartawaies as ye may get.
Wine see thou fill then, or else Ale or Beer:
but Wine is the meetest to make up the Cheer,
Then see thou attend the Table upon,
it for to void when thy Parents have done.
Each side of thy cloth see that thou turn in,
foulding it up, at the higher end begin.
A clean towel then on the Table spread:
a towel wanting, a Cloth take with stead.
The Salon and Ewre to the table bring,
in place convenient there pleasure abiding.
When thou shalt see them ready to wash,
the Ewre take up, and be not too rash.
By pouring out water more then will suffice:
then take up the Cloth, that they may arise.
All things thus done, forget not thy duty,
before the table to make low courtesie.

How to order thy self sitting at the Table. Chap. 4.

O Children give ear your duties to learn,
how at the table your selves to govern.
Presume not too high, I say, in no case,
in sitting down to your betters give place;
Suffer each man, first served to be,
for it is a point of great courtesie.

And

And when they are ſerved, pauſe thou a ſpace,
for that is a ſign of nurture and grace.
Salt with thy knife reach to and take,
thy bread cut fair, and no mammocks make.
Thy ſpoon with Pottage to full do not fill,
for fouling the cloath, if it chance to ſpill.
And rudeneſs it is thy pottage to ſup,
or ſpeak to any, his Noſe in the Cup.
Thy knife ſee be ſharp, to cut ſmooth thy meat,
thy mouth fill not full when as thou doſt eat:
Not ſmacking thy lips, as commonly do Hogs
nor gnawing of bones, as do dung-hill Dogs
Such rudeneſs abhor, ſuch beaſtlineſs fly;
at the Table behave thy ſelf mannerly:
Thy fingers keep clean, thy Trencher upon,
having a Napkin to wipe them thereon.
Thy mouth in like caſe, clean do thou make,
the Cup to drink if in hand thou doſt take.
Let not thy tongue at the Table walk,
and of no matter either jangle or talk.
Temper thy tongue, and thy belly alway,
for meaſure is treaſure, the Proverb doth ſay
And meaſure in all things is to be uſed;
what is without meaſure ought to be refuſed.
For keeping of ſilence thou ſhalt not be ſhent,
whereas thy talking may cauſe thee repent,
Both ſpeech and ſilence are things commendable
but ſilence is meeteſt for a Child at the table

For

For Cato doth say, in old and young,
the first step to vertue is to bridle the tongue.
Pick not thy teeth at the table sitting,
and use not at meals overmuch spitting:
This rudeness in youth, is naught at a word,
thy self mannerly behave at the board.
If occasion of laughter at the table you see,
beware out of measure at no hand you be.
Of good manners learn and know what you can.
it will thee prefer when thou art a man.
Aristotle the Philosopher this worthy saying wit,
that manners in a Child are counted more fit,
Then playing on instruments or vain pleasure,
for vertuous manners are more precious treasure.
With this prudent saying be not offended, (sure.
for playing on instruments is not discommended.
The Philosophers rule herein hath not erred,
manners before musick he would have preferd.
Refuse not good Counsel nor his word despise,
to vertue & knowledg by them thou maist arise.

How to order thy self in the Church.

Chap. 5.

When to the Church thou shalt take thy (way
knæling or standing to God humbly pray
All worldly matters from thy mind put apart,
and earnestly praying to God lift thy heart.

contrite heart he will not despise,
but doth account it a sweet sacrifice,
Therefore to him thy sins shew and confess,
asking for them grace and forgiveness.
He is thy Physician that knoweth thy sore,
and can to health again thee restore.
Then ask thou in faith, not doubting to have,
& thou shalt receive that which thou dost crave:
(lawful it be of God to require,
he will hear thy request and grant thy desire.
Dore merciful he is then tongue can express,
the author and giver of all grace and goodness.
All ye that labour and burthened be,
I will refresh you in coming to me.
These are Christs words, the Scripture is plain,
spoken to all such as here suffer pain.
Our wills to his words, now then let us frame;
the heavenly habitation thereby we may claim.
In the Church comely thy self behave,
sober in carriage, with countenance grave;
While you be there, talk of no matter,
nor with one another whisper nor clatter.
Order thy self reverently alway,
when to the Church thou shalt come to pray.
Each thing hath it's time, consider the place,
for it is a token of vertue and grace.
The Lord doth call it the House of Prayer,
it must not be used as a Market or Fair.

The

The fruits of Gaming. Vertue, and Learning. Chap. 6.

O Little Children, eschew each ill game,
for that hath brought many a one to shame
As dicing and carding, with such other plays;
these have undone many we see now adays.
But if you delight in any such thing,
delight in knowledg, vertue and learning.
For learning will lead thee to the School of vertue
and Vertue shall teach thee vice to eschew.
Vice being subdued, thou canst not but flourish
happy is that man that Vertue doth nourish.
By knowledg likewise thou shalt soules discern,
and all other things be needful to Learn.
These are the fruits which by them we take;
then cursed they be which do them forsake.
But we erre in wit, in following our will,
and in judging that good which is very ill.
Let reason thee rule, and not wit the lewd,
in following thy fancy a wrong way to tread;
But subdue thy lust, and conquer thy will,
if it shall move thee to do what is ill;
For what hurt by Game to many doth grow,
no wise man I think but very well know.
Experience doth teach and make manifest,
that all honest men it hate and detest.

rife and debate, with murther and theft,
hich among Christians I would God were left;
rsing and banning, swearing and tearing,
that no Christian heart can abide the hearing;
hese be the fruits that from gaming do spring,
avoid gaming then, for ther's no worse thing.

How to behave thy self in talking to any man. Chap. 7.

F one demand a question of thee,
in answer too hasty take heed how thou be:
Weigh well his words, the case understand,
ere an answer to make, thou dost take in hand:
Or else he may judg in thee little wit,
to answer a question, yet not knowing it:
Suffer his tale out whole to be told,
then speak thou maist boldly, & not be contrould:
Low obeysance make; look him in the face,
and treatably speaking, thy words duly place.
With countenance sober, and body upright,
thy feet just together, thy hands in like plight.
Cast not thy eyes on every side,
and when thou art mazed therein take no pride.
In telling thy tale neither laugh nor smile,
such folly forsake thou, and count it vile:
In an audible voice thy words plainly utter,
smoothly pronounce them without stop or stutter.

Too high, nor too low, since both exceed measu
in using thy tongue, in thy talk take no pleasur
Be careful an order to keep and observe,
for so from thy purpose thou shalt seldom swer
Hastiness of speech will cause thee to fail,
and make thee miss in telling thy tale.
To stutter and stammer is a foul crime;
learn then to leave it, take warning in thu
How evil in a child, it doth become,
be thy own judg, thou having wisdom:
And sure it is taken by custom and ure,
while young you be, there is hope of cure.
This general rule yet take with thee,
in speaking to any, bare-headed be,
The common Proverb remember yet oft,
better unfed, then unmannerly taught.

How to behave thy self being sent on a Messag
Chap. 8.

IF on a message thou chance for to be sent,
take heed to the same & mark what is meant
Depart not away if thou be in doubt,
but know well thy message before thou pass ou
With possible speed then hast thou right fwn,
if need so require, that so it were done.
After humble obedience thy message discharge,
in uttering thy words be not too large:

But after thy matter feame thou thy talk,
not letting thy tong in wasteful words walk:
And to thy Master therein make relation,
ever as the answer shall give thee occasion:
Neither add nor diminish any thing from the same
lest it turn after to rebuke and shame:
But the same utter so near as thou may'st,
and no fault shal they find with what thou say'st,
Thus doing, from blame thou shalt be set free,
and counted a servant upright in degree.

Against Envy and Malice.
Chap. 9.

IF unto anger thy heart be inthrall,
reason not ruling thee, needs must thou fall,
Conquer thy will, and bridle thy lust,
not following thy fancy though occasion be just
For anger and fury will thee so change, (strange.
that thy doings to wise men will seem very
All anger and wrath fray far from thy flesh;
for wrath saith Plato, leads shame in a leash.
The hasty man doth never want trouble,
his madness of mind his anguish doth double.
If malice doth move thee to revenge thy cause,
dread Almighty God and danger of Laws.
Revenge not thy self though able thou be;
forgive the offender and freely agree.

He

He is perfectly patient and void of disdain,
that can both anger and fury refrain.
Envy in no case the state of thy brother,
in word and deed hurt no one nor other.
Debate and deceit, contention and strife,
are the chief fruits of an evil life,
And Solomon saith, an envious heart,
of pleasure or profit receiveth no part.

The fruits of Charity, Love, and Patience. Chap. 10.

CHarity seeketh not what to her doth belong,
but patiently abiding sustains rather wrong
For envying, but forbaring with love & patience
so noble is her nature forgiving all offence.
And love doth move the mind to mercy,
But malice again doth work the contrary;
Which in wicked men will ever bear stroak,
but patience doth teach thee to bear every poke.
Where patience and love together do dwell,
all hate and debate and malice they expel.
Love constant, with faith, Pythagoras doth call,
a soveraign vertue and a jewel principal.
Cato doth speak the very same in effect,
where love is not, vertue is imperfect.
Desire of God to assist thee with grace,
charity to use and vertue to imbrace.
These three following will thee instruct,

and to Vertues Schoal they will thée conduct,
nd from Vertues Schoal to eternal blisse,
where perfect joy continually is,

Against the horrible sin of Swearing. Chap. 11.

IN vain take not the name of God,
swear not at all, for fear of his Rod.
The houle of plagues he threatneth to visit,
where Oaths are used they cannot escape it.
ust in his judgments, and true in his word.
and sharper it is then a two edg'd sword:
Wherefore beware of his indignation,
learning to live in thy vocation,
Whereunto the Lord through grace doth thée call,
rising again, if thou chance to fall,
By Prayer and Repentance, and mind to amend;
for Christ would have saved all such as offend,
f they turn from their wickedness,
and purpose to live in vertue and Godliness.
What better art thou for thy cursed swearing,
like a blasphemous beast the name of God tearing
Provoking his ire, and kindling his wrath,
to endless perdition, the perillous path?
eneca doth counsel thée all swearing to refrain,
although much profit by it thou maist gain.
ericles whose words are manifest and true,
doth admonish thée all Oaths to eschew.

The

The lawlikewise which God the Lord gave,
swearing amongst us by no means would have
The Counsel of Philosophers I have expressed
amongst whom swearing was utterly detested
Much less amongst Christians it ought to be use
for it comes of the Devil and must be refused

Against the vice of filthy talk. Chap. 12.

NO filthy talk in any wise use
thy tongue thereby a beast to abuse.
Of every idle word an account we shall render;
and all men I would this saying to remember:
God the just judg, at the general day,
will take account of all that we say.
That day to the just most joyful shall be.
but all the wicked confusion shall see.
As we live here, like reward we shall have,
unless we repent and mercy of God crave.
If God will deal with us so straight,
for things that be of little weight.
Then have we not cause to fear and dread
our evil conversation and lives lewdly led;
Thy tongue take heed thou do refrain
from speaking of words that are but vain.
Thy will and wit to goodness apply,
if the servant of God thou wilt live and dye.

Against

Against the Vice of Lying.

Chap. 13.

TO forge, to feign, to flatter and lie,
requires divers colors, with words fair & sly;
But the utterance of truth is simple and plain,
and needeth no study to forge and to feign.
Wherefore speak truth however stands the case,
so shalt thou find more favour and grace.
Use truth and tell truth in what thou go'st about,
for time in all things the truth will try out.
Shame is the reward that to lying is due:
to avoid shame therefore tell that is true.
A lyer by his lying obtaineth this profit,
that when he tells truth no man will him credit,
Then let thy talk with truth well agree,
and shamed therefore thou shalt never be.
How may a man to a lyer give trust?
doubt his deeds rather if his words be unjust,
By speaking of truth there cometh no shame,
but uttering of lies deserveth much blame.
And though by lying thou shiftest a while,
yet at last it will thee beguile.
Trust to the truth, and speak what is plain;
for the death of the Soul in lies doth remain.

A Prayer to be said when thou goest to bed.

O Merciful God, hear this our request,
And grant unto us this night quiet rest:
Unto thy tuition O Lord do us take:
Though our bodies sleep, yet let our minds wake.
Remit the offence this day we have wrought
To thée & our neighbors, in word, déed, & thought,
And grant us thy grace henceforth to flée sin,
That a new Christian life we may all begin.
Deliver and defend us this night from all evil,
And from the danger of Satan the Devil.
Who like a Lyon, goes about night and day,
By all subtile means still seeking his prey.
Assist us (O Lord God) with thy spirit of grace,
That valiantly from us the fiend we may chase,
And in getting the victory may lift up our voice,
And in thy strength triumph and rejoyce,
Saying thus; O Lord, to thée be all praise
For thy mighty protection both now and always.
Thus ordering our selves, God will us bless then
With life everlasting, Let us all say, Amen.

The

You Princes of the Earth,
this short lesson learn,
Seek after Knowledg,
all doubts to discern.

Ye Judges, give judgment
according to right,
As may be found acceptable
in the Lords sight.

Ye Prelates, preach purely
the word of the Lord,
That your preaching and living
In one may accord.

Ye Fathers and Mothers,
your Children instruct,
As may them to Grace,
and Vertue conduct.

Ye Children likewise,
your Parents obey,
In all kind of Godliness,
as much as you may.

Ye Masters, do you
the thing that is right;
Dealing in Conscience,
and not as you might.

Ye Servants, apply
your business and Art,
Doing the same truly,
in singleness of heart.

Ye Husbands love your wives,
and with them dwell,
Using gentle words,
all bitterness expel.

Ye Wives, love your Husbands,
and obedient be:
For they are your heads,
and above in degree.

Ye Parsons and Vicars,
that have Cure and Charge,
Take heed to your Flocks,
and run not at large.

Ye men of the Law,
in no wise delay,
The cause of the poor,
but help what you may.

Ye that be Crafts-men,
in deceit take no pleasure,
But give to all men
due weight, tale and measure.

Ye that be Landlords.
and have houses to let,
At reasonable Rents
them bargain and set,

Ye Merchants that use
to buy and to sell,
Use lawful Weights,
so shall you do well.

Ye Subjects, live ye
in obedience and awe,
Fearing Gods judgemen
and danger of Law.

Ye rich men, whom God
abundance hath sent,
Relieve the poor people,
and Indigent.

Ye miserable Poor,
be content with your state,
And though ye be needy,
yet grudg not thereat.

Ye great men, the causes
of Widows and Fatherless,
Defend against all such
as would them oppress.

All

All ye that are called
to any kind of Office,
Execute the same truly
according to Justice.

Let us live here
in our vocation,
To the glory of God,
and profit of our Nation.

Lastly, to come
to true English hearts,
To live in submission
it shall be our parts.

And for King Charles,
our King let us pray,
Whom the Lord God preserve,
and defend night and day.

With his Highnels Counsel,
and the Nobility,
Bishops and Church-men,
and all the Commonalty.

God grant us to do this,
which stretch on high,
Then well shall we live,
and well shall we die.

P. S. Certain

Certain Prayers and Graces, newly added, to be used of Scholars, both before and after-noon.

Compiled by R. C.

NOw that the Day-star doth appear,
to God devoutly let us call,
That in the deeds of day-light clear,
he keeps us from misfortunes all.

Let him temper our tatling tongues,
by bridling it after his will;
Lest horrour vile break us among,
with words of strife that sound full ill.

Let him cover our sight also,
feeding it as he knows best,
Lest we delight in vain things tho,
and so draw them into our breast.

Let all the secrets of our heart
be pure and clean from filthiness;
Let slothful sluggishness depart
from us that study do profess.

Let mean dyet of drink and meat
beat down pride of filthy flesh,
Lest raging in that filthy flesh,
we lose of youth the flowers fresh.

The

These things we crave that when the day
by course of kind away shall pass,
And night shall come, then sing we may
in praise of him, to our solace.

And that we may still bear in mind,
in what works we the day shall spend,
Let us record what words we find
in Books that were made to that end.

In Exodus, and other moe,
that written were by God's Elect,
We find Gods Precepts written so
as after follows in effect.

When Jacob's Séed in Wilderness
could not abide God's Voice to hear,
Then Moses did himself address,
for them before God to appear.

And at the Lords Commandement
he took to him his Servant true:
Up to Mount Horeb then they went,
to learn this Law which doth ensue.

Which Law God writ in Tables twain,
of stone so hard which might last long,
And would the same should still remain
among his folks both old and young.

And first, to make their mind attend,
he said (O Israel give ear)
I am the Lord Omnipotent,
whom thou must serve, obey and fear.

For I thee brought from careful thrall,
wherein thou wast in Egypt long,
And there could find no ease at all,
but wert inforc'd to suffer wrong.

Thou shalt have therefore in my sight
none other Gods but onely me:
For I alone have power and might,
and all the rest vain Idols be,

Thou shalt not cast out, paint or draw,
for thee, the Form of any thing
In heaven or earth or stand in awe,
of ought that is of mans making.

For why I am a jealous God,
and will my honor to no one give:
I beat the Children with sharp Rod,
that like their wicked Parents live:

And that to three or four descents,
in such of them as do hate me,
And keep not my Commandements,
but in their doings wicked be.

But such as love even as they should
me and my Laws, and them observe,
I shew mercy a thousand fold,
and them from evil I preserve.

Take not in vain Gods holy Name,
but use it with all reverence:
For why? the Lord doth all such blame
as herein do commit offence.

Remember that thou holy kep
the day of rest, as God doth will.
Six days thou shalt apply thy work,
and do all things that be not ill:

But the seventh day is the Lords rest,
wherein no vile work may be done,
By thee, thy child, thy slave or beast,
or stranger that with thee doth woon.

For in six days the Lord did frame
the heaven, the earth, the creatures all,
The seventh he ceast, and blest the same,
as time for his on him to call.

All these precepts the Lord did write
on the first table made of stone,
And would they should in him delight,
that for his love, serve him alone.

The ſecond Table follows then,
wherein the Lord inſtructeth us
How to behave us towards all men,
and in the ſame is written thus.

Unto thy Parents honor give
as Gods Commandements willeth thee,
That thou long-daies and good maiſt live
on earth where thine above ſhall be.

Murder no man by word or deed,
with tongue or ſword or other thing:
Do nought from whence hate may proceed,
for Murder out of hate doth ſpring.

Avoid all foul Adultery,
and all things that thereto belong,
All filthy thoughts and luſts of eye,
and all unchaſte talk of the tongue.

Take not by fraud nor by raping
the things that others do poſſeſs:
For to to take what is not thine,
before God is great wickedneſs.

Againſt no man falſe witneſs be,
but teſtifie the truth alway:
For God thy ſecret thoughts doth ſee,
and will thee judg at the laſt day.

Thou

Thou shalt not in thy heart desire
thy Neighbours Wife at will to have:
His house nor field don't thou require,
no nor his servant, nor his slave.

Be not desirous to receive
his Ox, or Ass, or any Beast,
That he is not willing to leave,
nor ought that by him is possest.

These be the Laws that God did give
to Jacobs Seed in Wilderness,
And would that they therein should live,
that will an endless life possess.

But such that will this Law neglect,
and walk after fleshly desire,
The Lord at last will them reject,
to dwell in everlasting fire.

The Lord God, for his mercies sake
guide us in his most perfect way,
That we may scape the fiery Lake
and live with him in Bliss for aye,

That these things may be granted us,
at this time henceforth alway.
In the name of our Lord Jesus,
to God the Father let us pray.

OUR Father which in Heaven art,
and doſt raign over all,
Thy holy Name be ſanctified
amongſt both great and ſmall.

Thy Kingdom come, wherein we may
no wicked thing abide,
Nor ought that doth ſet up it ſelf,
or is puft up with pride.

Thy will be done upon the earth,
like as in the Heaven above;
Where all the Creatures work thy will,
becauſe they do thee love.

Give us this day, our daily Bread,
which need doth make us crave
For why? our ſouls and bodies both
of thee their food muſt have.

To ask forgiveneſs of their ſins,
dear Father we are bold,
As we forgive wrongs as are done
amongſt us manifold.

Do thou not us to tryal bring,
for we are weak indeed:
But when that ſin ſhall us aſſault,
deliver us with ſpeed.

For

For why? the Kingdom, and the power,
and glory every whit,
Is thine, and shall be evermore:
all Souls say, So be it.

† O Lord, preserve our King and Queen
with all his Royal Train:
But chiefly such as zealous be
the Gospel to maintain:
Which grant, O God, till day of Doom,
in Britain may remain.

Prayers for Mid-day.

NOw that we have the morning spent
in Learning honest exercise,
Lest Natures Bow being over bent,
our bodies let us not despise.
Let us therefore take at God's hand
such Nourishment as he doth give
To feed his folk by Sea and Land,
without the which we cannot live.
And that we may avoid excess,
to him for grace now let us call:
For surfeit doth the wit oppress,
and drowneth good things natural:
And more besides, the gift of God
if we abuse, unto our shame,
We worthy are to feel the Rod,
for such dishonour to his Name.

That we therefore may hold the mean,
to him that made us let us pray:
And to his promise let us lean,
that will'd us in his name to say.
Our Father which art, &c.

Prayer for Evening.

BEfore the clear light of the day,
by course of kind draws to an end.
To God devoutly let us pray,
that he will keep and us defend:
And that all dreams filthy and vain,
with fantasies that night doth bring,
May fly far from our heavy Brain,
while we by sleep seek refreshing.
And that he will our foes suppress,
who still do seek us to beguile,
So that no manner of wickedness
have power our bodies to defile.
And more besides, that when we sleep,
he will vouchsafe us wished ease:
So shall we when the day doth peep,
his Majesty with praises please.
Now that the Father of all might
will grant this for his dear Sons sake,
Let's now be humble in his sight,
as he hath taught, our Prayers make:
Saying, Our Father, as before.

The

THe Lord that did all things create,
For man to serve him at his need,
Bless all that we do drink or eat.
And give it strength our flesh to feed.
For whatsoever shall nourish indeed.
Whether it be good for man or beast,
Must by his great power be blest.
And sith we have an inward man,
That must with inward food be fed,
Which by no means obtain we can,
But by him that is heavenly bread,
And of all spiritual things the head;
Let us still feed on him in mind,
That gave his flesh to feed mankind.
Thus doing we shall run our race
Without the want of any food.
And at the last come to the place
That promis'd was to Abraham's brood,
And by faith washt in Christ his Blood,
Where evermore we shall him see,
That is one God in Persons Three.
O Lord preserve in health and peace
King Charles, our most gracious King,
Thy holy Spirit in him increase,
That he may be as he hath been,
A Sword to cut off Popery clean,
That he and we may hold that truth
Which he hath loved from his youth.
Amen.

Now

NOw that you have your bodies fed,
with food that fæble flesh must have,
Remember that you break your bread
To such as need compells to crave:
For God, that to us good gifts gave,
Would that you should therewith refresh
Such as do lack, and are you flesh.
You are not Lords of that you have,
But must account of each thing make
To him that giveth, when you ask
Abundance for his mercies sake,
And would not you should see them lack.
Be diligent alway therefore,
To help the needy with your store.
And if you doubt what sort they be
That should relief find at your hand,
Among all men lok whom you see
That of your help in need do stand,
To be relieved and losed from band.
Them must you know to be that sort
That at your hands must have comfort.
But chiefly such as do profess
The name of Christ unfeignedly,
For in them Christ is in distress,
And craveth help in misery,
And will repay with usury
All that to him you give or lend,
And that in life which shall not end.

As

AS to the sick all pleasant things
have still unsavoury taste:
So shall Gods gifts be unto us,
if vainly we them waste. 21
Take heed therefore, saith Christ our Lord
that surfeiting ye shun:
Let not your hearts with banquetting
be drown'd and overcome.
Receive Gods gifts with giving thanks,
and natures weakness feed:
When you have done, remember those
which want and stand in need.
So shall God bless and eke increase
your basket and your store,
And give you life in Christ our Lord,
which lives for evermore.

Grace after Meat.

MAns life preserved is by food,
as God hath well decreed:
But on Gods grace and holy word
our souls must daily feed.
Through want of food material,
the body soon will pine:
So will the Soul, if long it lack
the spiritual food divine.
To thee be praise O Father dear)
which at this time hath sent
Both for our souls and bodies food,
thy Children to content. Amen.

Thanks

THanks be to God in heaven above,
for he hath fed us well:
And we beseech his gracious love
to feed our souls as well.
Repentance with the fruits thereof
that we never forget,
Tender (O Lord) thy holy Church,
good Rules in it set:
And evermore upon England
thy heavenly grace down send,
That we may by thy word and truth
our sinful lives amend.
And finally, all such as be
afflicted for thy word,
Comfort them by the Holy Ghost,
through Jesus Christ our Lord.
O Lord preserve in peace and wealth,
Our noble King, and send him health, Amen.

Grace before Meat.

TO eat and drink doth small avail,
the World is all but vain;
Except the Lord our hearts do guide,
our pleasures are but pain,
Grant us therefore, O Christ, that we
may all with one accord,
Not live to eat, but eat to live,
and live to praise the Lord. Amen.

The

Grace before Meat,

THe eyes of all things do look up and trust in thee (O Lord,) thou giuest them meat in due season, thou openest thy hand, and fillest with thy blessing every living creature. God Lord, bless us and all the gifts that we receive of thy bounteous liberality. through Jesus Christ our Lord, Amen.

Grace after Meat.

THe God of all power, who hath called from death the great Pastor of his Sheep, thy Lord Jesus, comfort and defend the flock which he hath redeemed by the Blood of his eternal Testament, increase the number of true Preachers, repress and mitigate the malice of obstinate Tyrants, enlighten the hearts of the ignorant release the pains of such as be afflicted, but especially those that suffer for the Testimony of thy Truth, and finally confound Satan by the power of our Lord Jesus Christ. So be it.

Grace before Meat.

CHrist which at his last Supper gave himself unto us, promising his body to be crucified and his Blood to be shed for our sins, bless us and our meat. Amen.

The God of peace and love vouchsafe alway to dwell with us, and thou Lord have mercy upon us.

Gra

GLory, honor and praise be given to thee O Lord, which hath fed us from our tender age, and giveest sustenance to every living thing: replenish our hearts with joy & gladness that we always having sufficient, may be rich and plentiful in all good works; through our Lord Jesus Christ. So be it.

Our King and Queen, O Lord defend,
And bless them both, World without end.

A Prayer.

GOd preserve our Realm, the Kings Majesty, with his Royal Queen, the honourable Counsel, and the Nobility and Commons of the same: God assist the Clergy with his holy Spirit: in setting forth his truth: God defend the favourers of the Gospel, and make us all faithful and zealous in the same: God change the hearts of our Enemies: The mighty power of God destroy Antichrist with his wicked Kingdom: God send the Gospel a joyful and free passage through the whole World, that every one of us may live godly and uprightly in our vocation and calling, through Jesus Christ our Lord, Amen.

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